

spare ourselves the worst mistakes and the worst failures which can come to men.

But how can sinners have peace with God? It is by trusting in him. "Being justified by faith, we have peace with God thru our Lord Jesus Christ." Note well the last part of this scripture. It is the foundation stone of God's peace. We must trust in Him but instead of saying "must," our sense of the glorious privilege should lead us to say that we *may* trust in him. How vivid the language—staying the mind on God. Leaning against him, as one would lean against a pillar of strength, or as one would lean upon his best friend.

Again note that it is a perfect peace. Think of it; we may find something possible to experience which is perfect; and think again, of all other things, and no other one thing, nor all things put together can bear any comparison with it, that perfect thing is *peace*.

"And the peace of God which passeth all understanding shall keep your minds and hearts." Inexhaustible treasure, unspeakable comfort, inexpressible joy.

Our Young People

There's Only One

There's only One on whose dear arm
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One who knows the truth
Amid this world's deceit and lies;
There's only One who views each case
With just, unselfish, candid eyes.

There's only One who marks the wish,
Nor cruelly, severely blames;
There's only One too full of love
To put aside the weakest claims.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear;
There's only One to heal the wound,
And stay the weak one's timid fear.

There's only One who's never harsh,
But tenderness itself to all;
There's only One who knows each heart,
And listens to its faintest call.

There's only One who understands
And enters into all we feel;
There's only One who views each spring,
And each perplexing inner wheel.

There's only One who can support,
And who sufficient grace can give
To bear up under every grief,
And spotless in this world to live.

There's only One who will abide
When loved ones in the grave are cold;
There's only One who'll go with me
When this long, painful journey's told.

O blessed Jesus, Friend of friends,
Come, hide us, 'neath thy sheltering arm;
Come down amid this wicked world,
And keep us from its guilt and harm.

Thou art the One, the only One
For whom no love too warm can flow;
Thou art the One, the only One
In whom there's perfect rest below.

—Selected.

PATIENT CONTINUANCE IN WELL DOING

Rom. 2: 1-11

Topic for May 7.

It is easy to begin to build but not so easy sometimes to finish. It is easy to make the profession of Christianity but quite another matter to endure patiently all the toil and injustice which must come in the course of a faithful life. Alas, how much of the good seed falls upon stony ground or among thorns and when the heat of the day comes it withers away. Babies in Christ may perhaps be expected to be unstable, but we are not to remain babies. It is a mark of strength to be able to find one's joy, not in being appreciated, but in simply the consciousness of doing God's will and happy is the man who can rejoice in tribulation and be exceeding glad when persecuted for righteousness' sake. It is not the calm sea that makes the skillful sailor nor the prosperous life that develops the strong character. A little boy was patiently pulling a loaded little wagon up a hill. He persevered until almost up and then gave way and burst into a fit of anger. A fisherman waited all day for "a bite," and then went home and made life miserable for the rest of the family all the evening because of his ill luck. The moral is, be careful not to lose your patience when you most need it.

This lesson with its scriptures will help us to get a firmer grasp upon this virtue which will be like oil on the troubled waters or a perennial spring in a desert land.

SCRIPTURE LIGHT

1. Patient in well doing, Rom. 2: 7; Heb. 12: 1.
2. Patient in fruit bearing, Luke 8: 15.
3. Patient in hope, I Thess. 1: 3.
4. Patient in sorrow, James 1: 3; Rom. 12: 12.
5. Patient in persecution, I Pet. 2: 20.
6. Patient in waiting, Heb. 10: 36; II Thess. 3: 5.
7. Patient in forbearing, Matt. 18: 26-35; I Thess. 5: 14.
8. Results of patience, Rom. 5: 35; 15: 4; Heb. 6: 12; Ps. 40: 1.
9. A good example and promise, Rev. 2: 2, 3, 19; 3: 10.
10. A prayer for one another, Col. 1: 9-12.

QUESTIONS

1. What are some times of special need of patience?
2. How can we learn patience from Christ's example? II Thess. 3: 5.
3. What can we learn of patience from Paul's example? II Tim. 3: 10.
4. What about patience do the prophets teach us? James 5: 10, 11.
5. How may patience be destroyed in ourselves?
6. How may patience be cultivated?
7. Give some illustrations of patience.
8. In what ways can we improve in patience, in well doing?
9. How can we help the weak to be patient?
10. What incentives are there to patience in well doing?

C. F. YODER.

Reaching the Young Men

New York Observer.

One of the things that lies closest to the heart of the church today is the work of reaching young men. Their unbounded energy and enthusiasm, the promise of their lives, their keen imagination and love of pleasure, the peculiar dangers and temptations incident to this formative and crucial period of life, all make them peculiarly objects of solicitude.

There are in our churches large numbers of young men, and they are doing a noble and effective work. But there are still larger numbers of young men who are without the church, who are indifferent to the church, and some of whom are even violently hostile

to the church. One of the greatest and most serious problems is this: How are we to win and keep these young men?

The church of Christ needs the young men, and the young men need the church. They need her protection. They need her restraints. They need her guidance. They need her holy and beautiful offices of worship. They need the grace that comes thru her sacraments. They need the religious instruction and inspiration which they can get from the pulpits of the church. They need all those strengthening influences that the church of Christ exerts upon the hearts and characters and lives of men. They need that church which began her existence on earth in a group of young men, in the valley of Jordan, gathered around the person of the divine young Man, nineteen hundred years ago.

The problem confronting every church thru-out the land, in every town, every city, is, How shall we win and hold the young men, and enlist them in the service of Christ and his church? In the face of this great question certain suggestions of experience may well be pondered.

First, let the church recognize that young men can best reach young men. This is in accord with a fundamental principle of human nature. The young man's social nature craves the companionship of his fellows. He is susceptible, most of all, to the influences for good or ill from young men of his age, tastes and work in life. The young men are clannish, gregarious and herd in kind. The numerous secular orders, clubs, lodges, societies, composed as they are exclusively of men, testify to the power of this clannish feeling. The Young Men's Christian Association, as a united enterprise of the church, is a marked illustration of successful work by men for men.

Second, let the church reinforce existing agencies by laying greater responsibility upon the young men. Responsibility brings out ability. This fact is evidenced by the important part young men are taking in the work of the world. As commercial travelers young men throng the through trains of railroads; as reporters and editors, they contribute to the literary thought of the time; they form the processions and furnish the enthusiasm in the political contests; they are the teachers in our educational institutions. They forge to the front in these avenues of activity, because heavy responsibilities are laid upon them.

As a rule, young men who are members of the church are willing to engage in Christian work. But they do not know what to do or how to do it. They need apprenticeship in Christian work. Something of the intimate and endearing relationship of the master in the olden time to his apprentice is what they long for. They wish to be recognized. A little personal interest taken in the young men of a congregation by the pastor and church officers oftentimes works wonders.

The Young People's Society of Christian Endeavor furnishes an admirable opportu-